

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

NO. 57
March 15, 1980

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

Subscription (6 issues)
\$2.50; foreign \$3.00

P. O. Box 6507 — San Diego, California 92106

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Per Copy 50c

THE GREAT CAUSE

JOHN B. S. COATS

The following are extracts from "On the Watch Tower" in *The Theosophist*, September 1979, the last editorial contribution by the late International President of the Theosophical Society (Adyar).—EDS.

There were many occasions when Madame Blavatsky referred to the 'Cause' to which she gave her 'life blood' and, indeed, her life. To her, it was the very *raison d'être* of the Theosophical Society and the sole reason for its continuing existence.

It is worthwhile examining the meaning of this word 'Cause' in its special theosophical content. The first thing that strikes one is that a 'theosophical cause' must be wider than any particular aspect of it. It must be wider than the Theosophical Society. It must be greater than the entire theosophical movement, all of which, both as a whole and in its many parts, is dedicated to serving that Cause. Even if no movement and no Society had come into being, would not the Cause still be there?

Theosophy is usually interpreted as Divine Wisdom—the Ageless Wisdom from which all genuine teaching is derived. Any person or group, therefore, who promotes the knowledge of the Wisdom, is helping the Cause...The Cause...is universal—not bound by time or space. Is the Cause, in its essence, nothing less than the Purpose behind the Universe; does it not indeed stand behind physical manifestation—the world, the solar system, the galaxy itself?

For us, at our present level of understanding, this purpose may appear neither clear nor comprehensible. But we may suppose, and surely with some assurance, that the great Elder Brothers do understand far, far more than we do and that their efforts to bring greater wisdom to all mankind are, in fact, in line with that central purpose.

The founding of the Theosophical Society over one hundred years ago can be accepted as one of the means whereby this eternal Purpose, this greatest of Causes, may be furthered. The very fact that Madame Blavatsky also speaks of the Causeless Cause seems to indicate the almost absolute quality of that energy.

One of the Elder Brothers uses the significant words 'our philosophy being the only true one'. This might seem to many an extremely dogmatic pronouncement were it not an expression of, and related to, the Cause. It must then be a living philosophy and not a stagnant one, for the universe itself is in a state of constant change. It seems that the knowledge of the Cause is not enough. It must lead to action in order that that which lies hidden within may be given external expression. It must reflect itself in that Wisdom in action that we call Love.

Whilst the study of Theosophy is in itself fascinating and of inestimable importance in the training and development of our minds, it is the resultant understanding that we thereby acquire which is of even greater importance. Let it be said at once that this deeper level of understanding is reached neither by intellectual exercises alone nor by the promptings of the heart alone, but by a coming together of both heart and mind in a finely balanced relationship. Without the heart there would be little love...But without the mind love would be weak, diffused and ineffective. True understanding arises from the partnership of heart and mind that makes love practical and therefore possible.

As we express understanding, Wisdom is revealed: Wisdom shared leads to greater wisdom: the more love we give, the more love becomes available for our use. When we give love, we receive it, but we should not expect it, for loving is giving and giving is not concerned with getting. The more spontaneous the act of giving, the better, for it can then transmit more life—and life, in the widest sense, must be an expression of the Cause in action...

Theosophists who accept the challenge of allying themselves with the Cause must needs have both courage and tenacity. There is no room for sentimentality in those who serve the timeless purposes of the universe. There is duty to be accepted and diligently performed; there is Law that must be obeyed; there is purity that must become so basic in our lives that the inexhaustible flow of Life may find enlarged expression in each one; there is an increasing identification with the true Light so that it shines through us at all times; and, above all, there is Love, the conscious realization of the oneness of all with all...

The challenge is there for each of us. Let us have courage then, brothers, to accept the banner of the Cause...

H.P.B., writing in *Lucifer*, August 1889, tells us:

"It is pure nonsense to say that 'H.P.B.'...is loyal to the Theosophical Society and to Adyar (!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood...The degree of her sympathies with the Theosophical Society and Adyar depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B., calling the T.S. disloyal, will shake it off like dust from her feet.

"And what does 'loyalty to Adyar' mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the two Founders who represent it? Why not loyal to the compound or to the bathroom of

Adyar?"

Following H.P.B.'s example, let us work, not for Adyar, not even for the Society, but for that CAUSE which shines behind it, for only in this way can we make Adyar a really useful, living instrument in the hands of those who guide and inspire us.

WHO AM I?

HENRY T. EDGE

Enquirers seeking light on their problems, and attending theosophical meetings, may sometimes be deterred by the use of technical language and set forms of speaking; whereas it may be possible to convey the same ideas in simple ordinary terms and by an appeal to common experience.

Take the case of higher self and lower self for instance. This is merely the expression, in technical theosophical language, of a fact of common experience. We all know, to our own anxious concern, of the existence of these two contrasted elements in our own make-up. We have to deal with this mysterious human machine in whose workings we find ourselves involved; but we need somebody to explain the mechanism, the wiring, the switches, etc., so as to be able to make sense of it and handle it to some useful purpose. Perhaps we have tried religion, or science, or psycho-analysis, or what not, and failed to find satisfaction; and we have hoped to find it in Theosophy. We have been scared off perhaps by technical language.

But the essential point is quite simple. Religion offers a God who is outside of man and outside of the universe. Science and psychology are too materialistic: they study the machine but not the power that runs it. Theosophy tells us that man is *essentially* divine, that he is a spark of divinity encased in a fleshly tabernacle.

Theosophy teaches a belief in man's eternal immortal nature.

Our first duty is to keep alive in man his spiritual intuitions.

Let once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him.

Our Higher Self is a poor pilgrim on his way to regain that which he has lost.

There in a few words from H. P. Blavatsky, you have it in a nutshell. Our nature is dual, twofold, compact of warring elements. Religion tells us that man was created in the image of God, but the doctrine has been allowed to degenerate into a mere form of words and its sublime truth has been lost sight of.

But, leaving religion and science and psychology alone, let us appeal to actual experience. You want to make sense of your own life: try this idea that man is essentially, first and foremost and all the time, a *divine* being, and see how this works. The theosophical doctrine of Evolution shows that man began as a spiritual being, and descended into material earthly life, and is now on the way up again toward the place of his origin. In fact, what we have to do is to realize our divine nature.

It is because of this divine spark that man can never find satisfaction in the gratification of personal desires. His lower nature pulls him one way, his higher nature

another. Here is your problem in a nutshell.

But who am I? These two natures, the higher and the lower self, cannot be two separate beings. Well, again we appeal to experience: you are a self-conscious mind, endowed with freewill, the power of choice. If I should try to formulate this in words, I should fail, and mix you up as well as myself; so I will not try; I will just leave you to feel it and know it as a truth that cannot be denied or explained away. So the practical point is that you are to get busy and set this mysterious power of freewill to work at unifying yourself. This contest between the higher and lower nature is to be resolved by teaching the lower to recognize the higher as its master.

Your personal will is continually frustrated—but by what? God, Fate, Chance? No, but by your Spiritual Will, by your spiritual intuition, which knows better than you do what is good for you. What religion calls the will of God is actually so; but not the will of an outside God. It is your own will, your Spiritual Will, the voice of your own better self, of your own divine nature.

Try this as a working hypothesis, and if you find it makes sense of your problems, then look into other theosophical teachings for additional light.

—Reprinted from *The Theosophical Forum*, May 1946

A NOBLE FAITH

We felt readers might enjoy occasional extracts from P.L. Publications' latest "Study": *Word-Wisdom in the Esoteric Tradition*, just off the press. This is a series of class lectures given by Dr. G. de Purucker at Point Loma in 1913-14. The following, which discusses Paganism, is from the second lecture of December 14, 1913. Other topics brought out in that talk were the Christian doctrine of the Trinity, the subjects of transmigration and of hierarchies, and the correct pronunciation of Sanskrit words.—EDS.

Paganism was a very noble faith. It was profound, worthy of study, and full of mystery, in the proper sense of the word. Its mystery, or rather its esoteric part, was embodied in one of the institutions of humanity which were ever considered in ancient times as most worthy of reverence—the Mysteries. The ancient philosophers spoke of these Mysteries as those institutions founded by the Gods, which lead humanity from a degraded and brutish life to be near the Gods, and to be one with them; and that those who had been initiated had a greater hope after death and a wider sympathy with their fellows in life. Cicero refers to it in closely similar terms in one of his ethical writings.

That, however, is a subject upon which I do not at present wish further to dilate, because we will come to it in time; but when you hear or when you read in the dictionary and the books that have been written by those opposed to the ancient paganism that it was stupid idolatry, or that it was sensual, or that it was foolish, or any similar vice, as Theosophists and men who are seeking the truth, remembering that it is from the ancients

that everything good that we have today has come down to us, it is well to go to the original source. Read the ancient literatures, study the ancient histories, try and get at the truth which the ancient writers embodied in those of their dissertations and in their discourses which have come down to us. They are many. The philosophers no more believed in what the Christians attempted to represent as their beliefs, than today any intelligent Christian believes that their Lord God rode on the wings of the wind, or on a cherub, or thundered or lightened his displeasure from the clouds. These are allegorical sayings, as we shall see later on. The people may have believed the things that were said about the ancient gods and goddesses; the educated men, never. Their histories show it. Look, for one thing, at the way they themselves satirized the accepted faith before and after Christianity was born and came into the world, unfortunately. Look at the bitter, biting diatribes of Lucian. Perhaps no more caustic wit was ever born. Look at the way Plato, for instance, treats some of the tales about the gods and goddesses. He said he would not admit Homer, who was considered almost godlike in his genius by the ancient world, into his ideal Republic. Why? On account of the tales he had circulated about the gods and goddesses, their sorrows, their hatreds, their disgraceful acts. All thinking men in the ancient world had a conception of the divinities which was sublime as it was scientific, but in all ages of the world you will find a vulgar mass of common people, the crowd (and this does not refer to birth, it refers to the vulgar in mind, in intellect) in all ages you will find such men, and they always follow the same course—light, foolish, and flippant speeches against those things which have been considered most holy and most worthy of reverence since the time of historical records; and we know that it must have been so before.

I simply wish to add that in explaining the word 'paganism,' I should also have adduced the word *heathenism*, from another word of precisely similar analogy. When the Christian missionaries entered Northern Europe they found the priesthood of the religions of the different countries dwelling in forests, as the Druids, for instance; and the priests and priestesses of the Germans made their temples of the leafy bowers. Under some spreading oak tree they would render their supplications and perform their devotions to the deities. Later, as the town became more settled and populous and Christianity, under the very vigorous proselytizing and swords of the invaders, increased, the people who dwelt on the heaths of the country, out of the city, were naturally those who last received Christianity, just as those in the countries around the Mediterranean who were the last to become converted were the villagers, the *pagani*; and as the countryman became synonymous with pagan in the Christian use, so heathen—those who lived on heaths—became synonymous with those who were not Christians. The derivation of the two words is rather interesting...

—G. DE PURUCKER

AND WE QUOTE...

The Eternal Monad Prevails

There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*. C.C.M. will not be reincarnated; nor will he in his next rebirth be C.C.M., but quite a new being, born of the thoughts and deeds of C.C.M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C.C.M., the man we know, will be reborn again? No; but this his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death—can never be reborn on the same tree again. While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

—H.P. Blavatsky, "*Isis Unveiled and The Theosophist*," *Blavatsky Collected Writings*, IV, 186

Where the Theosophical Work Flourishes

The spread of Theosophy in the world and the strength of the Theosophical Movement depend primarily upon unremitting and intelligent work. Wherever among students there burns the holy flame of spiritual enthusiasm for the dissemination of the ancient wisdom, there the work flourishes and Theosophy becomes known. Wherever self-interest is disregarded, and an honest and sustained effort is being made to sow the seeds of Theosophy broadcast, there every motion of hand and mind bears fruit an hundred-fold. Wherever worldly self-seeking interests have been imported into Theosophical affiliations, and the primary objective of the student is either self-advancement or intellectual gratification, or an easy pastime observing someone else doing the work—there the Movement comes sooner or later to a standstill, and pleasant but deadly molds of mind take the place of a living and workable philosophy of life.

—Boris de Zirkoff, '*A Dynamic Movement*' in *Theosophia*, Spring 1972

The Tao Through the Tao

The Tao can only be attained by the human being who approaches the Tao through the Tao. One must become the Tao. One must meditate ceaselessly upon the Tao while seeming to be engrossed in the daily round and common task. One must find the secret sanctuary of inner peace and repose within it from dawn through dusk to midnight, while retaining calm continuity of contemplation in the soul's shrine through the sleep of the night and even amidst dislocating dreams. The

process of self-surrender takes time because it can only become continuous and constant when it flows from within without, from above below. The Tao is the motionless center of all the wheels of cyclic change. It is the center which is everywhere, in every point of space, in every moment of time. Yet no boundaries can ever be drawn to contain it. Everything participates in the illusion of birth and in the inertia of systems that hide the simultaneous disintegration and decay known among men and women as sickness, error, suffering and death. The Tao teaches that in no single thing will be found any freedom or exemption from the eternal process of ceaseless change behind the shadow-play of colors, forms and events. Everything that has a beginning in time and space must have a limit in space and an end in time.

—Hermes, November 4, 1978, "Choosing the Tao"

SELF-DISCIPLINE— TRY IT FOR A WEEK

WILLIAM Q. JUDGE

Under "Questions and Answers" (*The Path*, Vol. X, November 1895; also now in *Echoes of the Orient, II*) is the following, quite well known by students of Judge's writings.

T.H.—*I would like to have a concrete practice pointed out to me as something to begin with in self-discipline.*

Answer—Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and your experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself?"—W.Q.J.

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Throw open the gates, put self aside, bide in silence, and the radiance of the spirit shall come in and make its home...Only where all is clean will the spirit abide. All men desire to know, but they do not inquire into that whereby one knows. What a man desires to know is *that* (i.e. the external world). But his means of knowing is *this* (i.e. himself). How can he know *that*? Only by the perfection of *this*.

—From Kuan Tzu, transl. by Arthur Waley

A Note on Pratyeka Buddhas

Our January number had a brief presentation of the contrast between a Buddha of Compassion and a Pratyeka Buddha. This is a facet of the Theosophical teaching not accepted—perhaps because not really understood—by many Theosophists.

Providentially, there has come to our attention a valuable book published by Columbia University Press which gives added weight to our teaching regarding the nature and limitations of the Pratyeka Buddhas. The book is based on a famous Mahâyâna Buddhist scripture which became "the chief scriptural authority in India for the theory (?) that all sentient beings have the potentiality of Buddhahood."

Unfortunately, that Sanskrit treasure has been lost, but the book from Columbia University Press is of great value because it has quotations from the lost treasure which can be found in the Mahâyâna scriptures of China, Japan and Tibet. The book in question, often referred to in its shortened form, *Śrī-Mâlâ Sûtra*, is by the noted scholar Alex Wayman and his wife Hideko. It unavoidably bristles with long Sanskrit terms, but the authors have inserted at intervals lucid explanations in English.

Of especial interest to students of Sanskrit is the authors' etymological explanation of the word 'Pratyeka'. We usually understand it to mean 'one for himself alone'. The authors, however, explain the term as 'one by himself alone; self-enlightened, which would indicate, or so it seems, that he sought no help from others. There may be no very great difference to these two interpretations, but would not the latter version bar the possibility of there being some help or maybe just encouragement from those Great Ones who guard the efforts of all aspirants?

The authors do make quite clear, however, that the Pratyeka Buddha's nature is flawed, and it is this that prevents him from having more than a 'fractional' Nirvâna, and that he will require some further incarnations in order to complete the purposes of his goal. (See Dr. de Purucker's *Occult Glossary* where this subject is made very clear.)

There is nothing in the book that even hints at the existence of the Great Ones whose 'flow' of compassion is a source of strength and inspiration to the aspirant for the great venture. But one could hardly expect this in a strictly scholarly work where only a logical intellectual presentation is acceptable.

—HELEN TODD

SELF-RELIANT PATIENT

The following is quoted from the section 'On the Lookout' in *THEOSOPHY*, April 1978, published by the United Lodge of Theosophists, Los Angeles.—EDS.

In the *Saturday Review* for May 28, 1977, Norman Cousins, the editor and well-known writer, reprinted from the *New England Journal of Medicine* the story of how he took into his own hands the treatment of a disease (ankylosis spondylitis—disintegration of

the connective tissue in the spine) from which, doctors told him, he had one chance in five hundred of recovery, and cured himself. After study of the ill and some consultation, he stopped taking aspirin (26 a day, as pain-killer) and phenylbutazone (12 a day), since he became convinced that the toxic effect of these drugs made his recovery quite impossible. He began taking large quantities of vitamin C (ascorbic acid), increasing the dose to 25 grams a day. By this and other means (described at length in his article) he made himself well.

In conclusion Mr. Cousins said:

"I was incredibly fortunate to have as my doctor [William Hitzig], a man who knew that his biggest job was to encourage to the fullest extent the patient's will to live and to mobilize all the natural resources of the body and mind to combat disease. Dr. Hitzig was willing to set aside the large and often hazardous armamentarium of powerful drugs available to the modern physician when he became convinced that his patient might have something better to offer. He was also wise enough to know that the art of healing is still a frontier profession. And, though I can't be sure of this point, I have a hunch he believed that my own total involvement was a major factor in my recovery.

"People have asked what I thought when I was told by the specialists that my disease was progressive and incurable.

"The answer is simple. Since I didn't accept the verdict, I wasn't trapped in the cycle of fear, depression, and panic that frequently accompanies a supposedly incurable illness. I must not make it seem, however, that I was unmindful of the seriousness of my problem or that I was in a festive mood throughout. Being unable to move my body was all the evidence I needed that the specialists were dealing with real concerns. But deep down I knew I had a good chance and relished the idea of bucking the odds...

"I have learned never to underestimate the capacity of the human mind and body to regenerate—even when the prospects seem most wretched."

One must be grateful to Mr. Cousins for so careful an account of his experience, which seems an excellent example of the right use of human intelligence, self-reliance, and the will to live. In another article on placebos and healing (*Saturday Review*, Oct. 10, 1977), Mr. Cousins provides a concluding remark that seems filled with common sense:

"The mind can carry out its ultimate functions and powers over the body without the illusion of material intervention. 'The mind,' said John Milton, 'is its own place, and in itself can make a heaven of hell, and a hell of heaven.'"

"Science is concocting exotic terms like *biofeedback* to describe the control by the mind over the autonomic nervous system. But labels are unimportant; what is important is the knowledge that human beings are not locked into fixed limitations. The quest for perfectibility is not a presumption or a blasphemy but the highest manifestation of a great design."

Mr. Cousins ends by quoting from Dr. Albert Schweitzer the answer he gave when Cousins asked him how it could be that African witch doctors seemed able to help people get well. That, Schweitzer said, smiling, is a secret known to doctors since the days of Hippocrates.

"'But I'll tell you anyway,' he said, his face still illuminated by that half-smile. 'The witch doctor succeeds for the same reason all the rest of us succeed. Each patient carries his own doctor inside him. They come to us not knowing that truth. We are at our best when we give the doctor who resides within each patient a chance to go to work.'"

Wizard's Bookshelf 1972-1980

RICHARD I. ROBB

As a specialized publisher in hermetic philosophy concentrating on out-of-print titles, it has been asked of me what can possibly be the *raison d'être* behind so peculiar an enterprise. Surely the market for such books as those carried is infinitesimal. Moreover the readership is by necessity extraordinarily diverse, and difficult to contact through the usual means afforded by advertising. The subjects treated being beyond the pale of the average bibliophile attached to newspapers or magazines, by what means can it be expected that any of the titles could, or even would, find their way to those interested? After seven years, it is possible to answer some of these questions, although not always directly. Many factors must be considered, and some are better left unsaid. However, the following thoughts are offered for those interested.

The original impulse for the inception of the enterprise resulted from a conviction based upon years of travel, and the recognition of a series of conditions that would *appear in the future*. Those years included a search for truth, for an all-encompassing philosophy that would answer the questions that stir the recesses of man's inner being, while offering absolute justice to the apparent inequities of the physical world. Such was the volume *The Mahâtma Letters to A. P. Sinnett*. This led to *The Secret Doctrine*, and TRUE THEOSOPHY. But the content of *The Secret Doctrine* required a background that catches the average westerner completely off guard. His background is of parroting back so-called 'facts' as a basis for education, leaving the majority of his faculties dormant, while stultifying inquiry, concentrating on physical technology, leaving philosophy to rot. Helped by a spiritually bankrupt church that decries all that preceded it as 'heathen,' the western inquirer is cast into a black hole of preconceived ignorance, from which he must extricate himself. He must, in his desperation, throw off the bonds of superstition, and be consciously seeking the light of truth. In this frame of mind, he is capable of unlearning the lifetime of lies thrust upon him since childhood. He can, if persistent and dedicated, learn a new way of thinking, that opens huge vistas

undreamt of previously. But to do this requires a background in basic understanding of ancient philosophies and civilizations, i.e., "what motivated them to express themselves thus?"

So, it was the desperation of unanswered questions that led to a search, which resulted in the discovery of divine wisdom, or that system called Theosophy, with its implication of service and altruism as a polarizing mode to parallel mental effort. With this realization, the awareness of the cyclical impulse of philosophical inquiry to re-emerge in the last quarter of the century, the conviction of the truth inherent in the prognostication that—"men will begin to discuss the secret doctrine in the last part of the 20th century"—and the need for background in *S.D.* studies, all prompted the origin of Wizards Bookshelf. There is more. Most of the works were not to be found in modern institutional libraries, despite the common impression that nearly everything worth knowing was held in those repositories. In fact, however, the more one observes, the more compelling becomes the idea that an entire arena of knowledge has been intentionally ignored by the moderns. This too is part of the purpose in reprinting these obscure works—to rectify the deplorable state of obscurity in which the Ancient Wisdom resides. Each title tends to add weight to some part of the thesis. A cohesive hidden truth permeates the whole. Together, they act as an advertisement for the most valuable work in the English language. Individually they provide for the student a firmer footing for understanding the *S.D.*, and a tool for their particular subject area based on their own merits.

The first of these, J. Ralston Skinners' *Source of Measures*, was published in July of 1972. Europe's most knowledgeable hermetic book dealer, W. N. Schors, gravely asserted that printing more than 300 copies was inadvisable, "as that is the sum total of those capable of reading it." To date, with absolutely no advertising *per se*, 1,350 copies have been sold, and interest is increasing. For a hard cover book of this content, the future is encouraging, and bodes well for the other 20 titles also.*

Some have been critical of the policy of publishing in hard cover with its attendant higher costs, rather than doing cheaper paperbacks, thus placing a barrier before those with limited funds. Yes, we could sell paperbacks faster, but to whom? The very nature of the subject matter eliminates the casual reader. This is serious business. We are thinking in terms of centuries, not years. Who can ever remember seeing a one hundred year old paperback? If the *Zohar* has been with us since the 14th century, how much longer the infinitely more detailed *Secret Doctrine*, with its reference works? The preservation of the latter through quality reprints helps to guarantee future generations access to titles that seem easy for

us to obtain only 100 years after 1888. Again, a quality book maintains its value over the years, and acts as an investment. When a hard cover edition is completely sold out, then a rerun in paperback can be considered.

In this century we have not only the last quarter impulse, but that of a whole new breed of young people, perhaps the forerunners of an entire sub-race, whose inclinations are unlike those of their progenitors. They are driven by a deeper motive to search. They instinctively feel their identity with the unseen nature, and they have little inclination to emulate the errors of the past. They want Theosophy, not platitudes; knowledge, not faith. For this reason we find Masons, Rosicrucians, Mormons, Astrologers, Kabbalists, and others, introduced to the existence of *The Secret Doctrine* through their exposure to one or more of a Wizards titles.

Of course such endeavors can, by their very nature, apply only to a segment of the population. But, hopefully, and again by intrinsic nature, they who struggle with the *S.D.* will be the *leaders* of the future, and their thinking will affect many. Lesser teachings, watered down to accommodate the masses, will dissolve into the sands of time, carried by the churlish fancies of a fickle public. "Never doubt that what we do has value. Though no one may know us, they shall know our works. The man is nothing, it is what he does in the flicker called a lifetime that counts?"

—Reprinted from *Theosophia*, Winter 1979-1980

—(After this article *Theosophia* lists all the titles of The Secret Doctrine Reference Series. For that information and prices those interested should write direct to: Wizards Bookshelf, P.O. Box 6600, San Diego, California, 92106, U.S.A.—Eds.)

A Bit of Pleasurable History

Many today who have entered theosophical ranks in more recent years are uninformed of what, as far back as 1930, was called the Fraternalization Movement. It was inaugurated in the early months of Dr. de Purucker's leadership of the Point Loma T.S., and received heart-warming response. Dr. H. N. Stokes of *O. E. Library Critic* fame picturesquely called it "the first real endeavor to get theosophists to bury their tomahawks." Contrary to the statements of a few today, that great effort of inter-theosophical friendship and often of close co-operation among members of differing theosophical groups or Societies has continued throughout the decades, and the Movement is healthier because of this. Our readers may find a pleasurable bit of historical background in the following review by Dr. H. N. Stokes of a book titled *On Tour with G. de P.* by Elsie Savage (later Elsie Benjamin), which we reprint from *The O. E. Library Critic*, Feb. 1932—Eds.

Reference has been made several times in *The Critic* to the series of letters written back home by Miss Savage, secretary to Dr. de Purucker on his tour abroad last summer. These letters have now been published in booklet form.

In speaking of them I called them a "new *Old*

*[Later sales show the following: 2,100 copies sold of *Divine Pyramander*; 1,700 cop. of *Esoteric Buddhism*; 7,000 cop. of *Book of Enoch*; 2,500 cop. of *Sacred Mysteries*; 1,000 cop. of *Gnostics, etc.*; 800 cop. of the *Zohar*.—Editor, *Theosophia*.]

Diary Leaves" and expressed my belief that they were a valuable contribution to the history of a certain period of the theosophical movement which should not be allowed to pass into oblivion. Whether my remarks led to the decision to print them I do not know, though I have been charged with inducing the Point Loma publishing department to embark on a foolish and wasteful enterprise, which could only result in loss, as few even of the Point Loma T.S. members would care to purchase or even read them. I am glad to say, then, despite the lugubrious predictions, that I am informed that the booklet is selling as fast as it can be printed.

I still adhere to my original opinion, however, that these letters present a phase of the theosophical movement which should not be overlooked. There are doubtless those who may share the view, recently expressed in an organ of an association known to be unfriendly to Dr. de Purucker and his efforts to bring about more cordial relations between the several theosophical factions, that the fraternization movement has fallen flat. These letters afford a complete refutation of this charge. Everywhere that Dr. de Purucker went, and he lectured 108 times in 36 cities, in America and Europe, he met with a most cordial reception from local lodges and members of the Adyar Theosophical Society, and was frequently entertained at their official headquarters. Members of other theosophical societies often took part, even if others were conspicuous by their absence.

All of these matters are most graphically and entertainingly described by Miss Savage, who has added endless data about the incidents, pleasant or otherwise, of the trip. In fact, any theosophist who proposes to visit Europe would find here a sort of guide to theosophical activities in the several countries covered, and would know where to look for friends. Nor is it amiss to liken it to the famous *Old Diary Leaves* of Colonel Olcott. The latter is not a treatise on Theosophy; it is an account of the experiences and travels of the first president of the Theosophical Society, partly in America and Europe, but mainly in India and Ceylon. If Miss Savage tells us now and then what the party had to eat, what sort of hotel accommodations they had, and of their scuffles with custom officials, so also did Colonel Olcott, even, at times, in great detail. His book is therefore a detailed account of the T.S. and of Colonel Olcott himself during a certain period. Miss Savage has given us sidelights on the much later movement towards fraternization, and far more perfectly and completely than can be found in the official publications of the Point Loma Society. It has, therefore, a distinct historical value, and in the future will have to be consulted by anyone who takes on himself the task of writing a history of the first real endeavor to get theosophists to bury their tomahawks, wash off their war paint and live with other theosophists as amicably as they would consort with persons of some other belief.

ADDITIONS TO "SEARCH & FIND: *Theosophical Reference Index*"

We note in the Sept.-Oct. 1979 *Bulletin* No. 396 of Corresponding Fellows Lodge of Theosophists (England), edited by Mrs. Harry Benjamin, the following additional references which those who have the book may wish to add to their own copies.—EDS.

COULOMB AFFAIR: analyzed. Full statement by HPB.

BCW VI, 295-313, 414-419.

EPILEPSY: elemental temporarily replaces position of human soul FSO 408. (For students who have *The Complete Works of H. P. Blavatsky* but not the *Collected Writings*, Vol. IV, the reference for "cure for is the sun" is CWHPB 216).

KINGSFORD, ANNA: whole life spent in helping others. BCW 89-91

ABBE ROCA: HPB's masterly reply to his "Mistaken Conceptions" BCW IX 216-237

SUN SPOTS: Coincide with Jupiter's perihelium SOP p.11

CATAclysms (Natural): towards close of Race, Sons of Darkness exterminated by fire and water, alternating BCW IV 317

DICKENS, CHARLES: HPB translated into Russian medium's completion of unfinished *The Mystery of Edwin Drood* BCW I p.2

INDIA: What it owed to British Government, vs. to Christian missionaries BCW II,26

SPIRITISTS: contrasted with Spiritualists, former believe in Reincarnation, such as W. Crookes BCW XI 377

FLAMMARION: pays high tribute, says HPB, to "great scientist William Crookes" BCW XI 377

NOT MY WILL BUT THINE BE DONE: beautifully analyzed SOP 145-8

TRUTH: "The next best thing to learning what is true is to ascertain what is *not* true." BCW V 150

How I Found Theosophy

BARBARA SCHULTZ

Why am I here? Where have I been? Where am I going? I was searching for answers to these questions in books and in churches. I joined at least five different churches because I thought they would provide the answers to my questions. I realized that the churches frowned upon my innate belief in astrology but this did not stop me from reading all of the astrology books that I could find. The astrology books led me to the teachings of karma and reincarnation and I began to read books on Eastern philosophies. One of these books was about Theosophy and I knew instinctively that Theosophy was what I was looking for. I checked out all of the Theosophy books in the library and I had the most wonderful time reading through them. I knew that I had found a wealth of information and knowledge and that any question I would have could be answered through Theosophy. What a thrill and what a joy!

I soon joined a Theosophical study group and my

horizon expanded and new vistas appeared to me because this group studied the genuine teachings in the Blavatsky and Point Loma tradition. I became acquainted with the books that have been published by Point Loma Publications and I imbibed the beautiful theosophical teachings that I found there. I subscribed to *The Eclectic Theosophist* and to *Theosophia* and I then completed the correspondence course on the twelve Theosophical Manuals published by Point Loma Publications. My life took on a whole new perspective as I viewed it from a distance. This life is only one of many, and I realized the importance of thinking correctly and living impersonally for the good of all.

My life has become so much better since I found Theosophy because I have an anchor. Before Theosophy I was in darkness and I was drifting, but now I am in the Light and I am secure. I find it comforting to know that I will be able to study Theosophy all of my life and still not know it all. I am able to let my soul drink at the well of Theosophy. Every morning I am grateful to have another day to learn, to give and to live Theosophy.

ITEMS OF INTEREST

Review from Italy of "California Utopia"

I Quaderni Dell 'Eta Dell 'Acquario, No. 19 (a quarterly publication issued by E. Bresci, Turin, Italy), heads its items of news of other publications round the world with the following (transl. by R. Vosse, Wynberg, C.P., South Africa):

San Diego, California—Point Loma: 1897-1942

The praiseworthy theosophical publishing house, Point Loma Publications, Inc. (P.O. Box 6507, San Diego, Ca. 92106) has reprinted a book which had become unobtainable, *California Utopia, Point Loma: 1897-1942* (254 pp. \$5.95) by Emmett A. Greenwalt who is [was] professor of history at the California State University, Los Angeles. The first edition of this extremely interesting history of the most successful and courageous of all efforts to practice Theosophy, especially at the educational level, was published in 1955 by the University of California under the title of *The Point Loma Community in California—A Theosophical Experiment*. During the course of a century, the State of California has seen the creation and ending of many utopian undertakings, but only the Point Loma Theosophical venture has left a strong mark all over the United States. In his preface, Iverson L. Harris says that "the Point Loma community has disappeared, but the spirit that inspired it, that illumined it and kept it going for 45 years cannot die." It is a book that sets one thinking, that inspires one to live Theosophy in the best way, namely with an eye to the generations that are taking shape with trust and with love. No theosophical group or new theosophical Aquarian community can do without this book."

H.P.B. to the American Conventions

The Theosophical University Press, Pasadena, has issued an attractive edition of this many-printed collection of H.P.B.'s Letters to the Theosophical Conventions held in the U.S.A. (Chicago, 1888, Chicago, 1889, Chicago, 1890, Boston, 1891, Boston, 1891). This is enhanced by an interesting "Historical Perspective" by Kirby Van Mater and the reproduction of some archival material. (Softcover \$3.75.)

The Theosophy Company, 245 West 33rd St., Los Angeles, California (United Lodge of Theosophists) also issues these letters, in a paper booklet, (40"); and Point Loma Publications, Inc., includes them in an Appendix in their revised edition of C. J. Ryan's *H. P. Blavatsky and the Theosophical Movement*, issued in the T.S. centennial year of 1975 (the whole vol. 448 pp., soft-cover, \$7.00).

"The Fates of the Princess of Dyfed"

Friends and long-ago students of Kenneth Morris will be interested to learn that his *The Fates of the Princes of Dyfed*, published by the Aryan Theosophical Press of Point Loma, California, in 1911, has been republished by Newcastle Publishing Co., of North Hollywood, California. It is reduced in size from a 9½ x 7 to 8¼ x 5¼, an offset job, so the text is unchanged and the rich original drawings by Reginald Machell faithfully reproduced. It is listed as Volume XV in Newcastle's "Forgotten Fantasy Library." The price is \$3.95, paper, 385 pp. and may be ordered through Point Loma Publications, Inc.

"Das Höhere Leben"

The July-September 1979 content of this excellent organ of The Theosophical Society in Germany (founded in 1897 by Dr. Franz Hartmann), has besides H. P. Blavatsky's memorable article "Mahatmas and Chelas"; Judge's "The Tell-Tale Picture Gallery"; and an extract from Katherine Tingley, "A Knowledge Evoked From Within" (from *The Wisdom of the Heart*). Other articles are: Clear Sightedness by Gertrude Bätzner; Transformation (or Change) in our Thought Powers by Willi Heinrich; From the Life of H. P. Blavatsky by Vera Petrovna Jelihovsky; and reviews of The Reincarnation Theme and Discussion, and Ayurveda, an Ancient Knowledge of Life-Healing.

Volume II, "Echoes of the Orient"

The announcement in *Eclectic*, No. 56, January, alerted you. Now it is ready: the eagerly anticipated Volume II of *Echoes of the Orient: the Writings of William Q. Judge*, compiled and edited by Dara Eklund, 500 pages, with Index and photographs. Cloth \$12.00. (Vol. I still sells for \$10.00). A treasure for every Theosophist and indeed for all open minds. Order from:

Point Loma Publications, Inc., P.O. Box 6507,
San Diego, Calif. USA 92106.

CONTRIBUTIONS

Since our last reporting the following contributions have been received and are here acknowledged with our grateful appreciation: L.&J.M., \$100.00; C.LeL., \$8.00; J.D., \$250.00; J.L.M., \$20.00; K.H.T., \$1000.00; S.K., \$26.00; R.H., \$15.00; W.R.L., in memory of Iverson Harris, \$100.00; M.A.B., \$10.00; F.R., \$10.00; H.I.F., \$24.50.